

# I'tiqād Al-Imām Qutaybah bin Sa'īd [d. 240 AH]

May Allāh have mercy on him

*Translated and annotated by  
Muwahḥid Murābiṭī*



*athariaqidah.com*



## Translator introduction:

Praise be to Allāh, the Lord of the Worlds; and may His blessings and peace be upon our Prophet Muḥammad and upon his Family and Companions, and those who followed them in good.

Then, O Allāh, benefit us by that which You have taught us, and teach us that which will benefit us, and increase us in knowledge.

Know, may Allāh have mercy upon you, that our Lord سُبْحَانَهُ وَتَعَالَى, the Most Generous, informed us in His Glorious Book and on the tongue of His noble Messenger (ﷺ) about those who came before from the People of the Scripture, the Jews and the Christians, that they were destroyed only when they divided in their religion and innovated in it, and He warned us from following their footsteps and commanded us to stick to the first matter and to hold firmly on the way of the Prophet Muḥammad (ﷺ), his companions and those who followed them in good from our righteous predecessors, for what sufficed them will certainly suffice us. So, if a rational person were to thoroughly observe those who attribute themselves to Islām today, he would know that the affairs of people all proceed according to the patterns of the People of the Scripture and their ways, and according to the customs of Kisrā and Qayṣar, and according to what the Jāhiliyyah

was upon; opposing the laws of Islām and the Sunnah of the Messenger (ﷺ). For this reason, it is obligatory to enjoin good and forbid evil, and to call to what the righteous predecessors were upon in terms of religion and belief, and this cannot be achieved except by learning about their statements and their creed, hence the purpose of translating this short concise treatise which includes the consensus of the righteous predecessors in several creedal matters.

So may Allāh show mercy to a slave who speaks the truth, follows the narration, holds on to the Sunnah, follows the example of the righteous, avoids the people of innovation and leaves their gatherings and their talks; (all this) while expecting and seeking nearness to Allāh and the strengthening of His religion. And our success is from no-one but Allāh.

موحد مرابطي

## Brief biography:

**Name:** Qutaybah bin Sa‘īd bin Jamīl bin Ṭarīf At-Ṭhaqāī their Mawlā Al-Balkhī, Al-Baġhlānī

Al-Ḥāfiẓ Ibn ‘Uday رَحِمَهُ اللهُ said: “His name was Yaḥyā bin Sa‘īd and Qutaybah was his nickname”.

Al-Ḥāfiẓ Ibn Mandah رَحِمَهُ اللهُ said: “His name is ‘Alī bin Sa‘īd”.

**Kunyah:** Abū Rajā

**Nickname:** Qutaybah

**Date of Death:** 240 AH (may Allāh have mercy upon him)

**Among his teachers:** Mālik bin Anas, Al-Layṭh bin Sa‘d, Ḥammād bin Zayd, Abū ‘Awānah, Ibn Lahī‘ah, Bakr bin Muḍar, Kathīr ibn Sulaym, ‘Abdu Al-Wāḥid bin Ziyād, and many others.

**Among his students:** Al-Bukhārī, Muslim, Abū Dāwūd, An-Nasā‘ī, At-Tirmidhī, and many others.

### Praises of him:

- Aḥmad bin Sayār Al-Marwazī رَحِمَهُ اللهُ said: “He was firm/reliable in what he narrated. He was an adherent of the Sunnah and the Jamā‘ah”.
- Ad-Ḍahabī رَحِمَهُ اللهُ said: “He is Shaykh Al-Islām, Al-Muḥaddith, Al-Imām, the reliable one, the one often travelling, the narrator of Islām”.

**Sources for his Biography:** Al-Jarḥ wa At-Ta‘dīl (7/140), Tahdīb Al-Kamāl (23/523), Tārīkh Baġhdād (12/464), and Siyar A‘lām An-Nubalā’ (11/13)



Abū Aḥmad Al-Ḥākim رَحِمَهُ اللهُ [d. 378 AH] said in his book “Shi‘ār Aṣḥāb Al-Ḥadīth”<sup>1</sup>: I heard Muḥammad bin Ishāq At-Thaqaī رَحِمَهُ اللهُ [d. 313 AH] say: I heard Abū Rajā Qutaybah bin Sa‘īd رَحِمَهُ اللهُ [d. 240 AH] say:

هَذَا قَوْلُ الْأَئِمَّةِ الْمَأْخُودِ فِي الْإِسْلَامِ وَالسُّنَّةِ:

**This is the statement of Al-A‘immah [plural of Imām] concerning [the matters of] Islām and the Sunnah<sup>2</sup>:**

الرِّضَا بِقَضَاءِ اللَّهِ، وَالِاسْتِسْلَامُ لِأَمْرِهِ، وَالصَّبْرُ عَلَى حُكْمِهِ،

- 1) Accepting the decree of Allāh, submitting to His affair, and being patient with His rulings;

وَالِإِيْمَانُ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ،

- 2) And believing in Al-Qadr: the good of it and the evil of it<sup>3</sup>;

وَالْأَخْذُ بِمَا أَمَرَ اللَّهُ عَزَّ وَجَلَّ، وَالنَّهْيُ عَمَّا نَهَى اللَّهُ عَنْهُ،

- 3) And adhering to what Allāh has commanded and prohibiting what Allāh has forbidden<sup>4</sup>;

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<sup>1</sup> Shi‘ār Aṣḥāb Al-Ḥadīth, Page 30 | Al-Jāmi‘ Fi ‘Aqā’id wa Rasā’il Ahl As-Sunnah wa Al-Aṭhar (Pages 309-318) compiled by Abū ‘Abdillāh ‘Ādil bin ‘Abdillāh Āl Ḥamdān.

<sup>2</sup> This means that Al-Imām is transmitting **the consensus of As-Salaf Aṣ-Ṣāliḥ**.

<sup>3</sup> Refer to [Ṣaḥīḥ Muslim 8a]

<sup>4</sup> “And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allāh; indeed, Allāh is severe in penalty.” [Qur’ān 59:7]

وَإِخْلَاصُ الْعَمَلِ لِلَّهِ،

- 4) And having sincerity in performing actions for the sake of Allāh<sup>5</sup>;

وَتَرْكُ الْجِدَالِ وَالْمِرَاءِ وَالْخُصُومَاتِ فِي الدِّينِ،

- 5) And leaving off quarrelling, argumentation, and disputes in [the matters of] the religion<sup>6</sup>;

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<sup>5</sup> Narrated ‘Umar bin Al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ : I heard Allāh's Messenger (ﷺ) saying, “The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for.” [Ṣaḥīḥ Al-Bukhārī 1]

<sup>6</sup> Narrated Abū Umāmah رَضِيَ اللَّهُ عَنْهُ : that the Messenger of Allāh (ﷺ) said: “No people go astray after having been guided, but they resort to arguing.” Then the Messenger of Allāh (ﷺ) recited this Āyah [as translated to]: ‘...They quoted not the above example except for argument. Nay! But they are quarrelsome people... [Qur’ān 43:58]’ [Jāmi‘ At-Tirmidhī 3253]

Ma‘n bin ‘isā said: “[Al-Imām] Mālik رَحِمَهُ اللَّهُ [d. 179 AH] was once walking when a man named Abū Al-Juwayriyah, accused of Irjā’, caught up with him. He said, "O Abū ‘Abdullāh listen to something I want to discuss with you, debate with you, and tell you my opinion." Mālik then asked, "And what if you defeat me?" The man replied, "If I won against you, you will follow me." Mālik further asked, "And what if another man comes and debates with us, and he defeats us?" The man said, "We will follow him." Mālik then said, "O slave of Allāh, Allāh (جَلَّ جَلَالُهُ) sent Muḥammad (ﷺ) with one religion, and I see you shifting from one to another. ‘Umar Ibn ‘Abdu Al-‘Azīz said, 'Whoever makes his religion a subject of disputes will frequently change it.'” [Kitāb Ash-Sharī‘ah, Vol 1, Page 166-167]

6) And wiping over the socks<sup>7</sup>;

وَالْجِهَادُ مَعَ كُلِّ خَلِيفَةٍ جِهَادُ الْكُفَّارِ، لَكَ جِهَادُهُ وَعَلَيْهِ شَرُّهُ،

7) And establishing [the obligation of] Jihād alongside every Caliph against the disbelievers. For you is the reward of Jihād and upon him is his sin<sup>8</sup>;

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<sup>7</sup> Al-Imām Al-Ḥasan Ibn Ṣāliḥ رَحِمَهُ اللهُ [d. 169 AH] said: “I am afraid for those who abandon wiping over the socks to be included in this verse, ‘So let those beware who dissent from his [i.e., the Prophet's] order, lest fitnah strike them or a painful punishment.’ [Qur’ān 24:63]” [Tafsīr Ibn Abī Ḥātim (8/657)]

The scholars included wiping over the socks in books of creed to refute some of the people of innovation who do not see wiping over the socks (such as the Rāfiḍah) and to distinguish from them.

<sup>8</sup> “Fight them until there is no [more] fitnah and [until] religion [i.e., worship] is [acknowledged to be] for Allāh. But if they cease, then there is to be no aggression [i.e., assault] except against the oppressors.” [Qur’ān 2:193]

On the authority of Al-Imām Abū Muhammad ‘Abdur-Raḥmān ibn Abī Ḥātim [d. 327 AH] رَحِمَهُ اللهُ: “I asked my father (Abū Ḥātim) [d. 277 AH] and Abū Zur‘ah [d. 289 AH] about the beliefs of Ahl As-Sunnah in the foundations of the religion—and what the two of them found the scholars to be upon in all the various lands—and what they held as their Creed from what they acquired. So, they answered: We met the scholars of all the lands: the Ḥijāz, ‘Irāq, Egypt, Shām (Syria, Jordan and Palestine) and Yemen. And from their belief was: ...And we establish the obligation of Jihād and Ḥajj alongside the Muslim rulers in every time and age.” [Sharḥ ‘Uṣūl I’tiqād Ahl As-Sunnah wa Al-Jamā‘ah, Vol 1, Pages 280]



وَالْجَمَاعَةُ مَعَ كُلِّ بَرٍّ وَفَاجِرٍ - يَعْنِي الْجُمُعَةَ وَالْعِيدَيْنِ -

- 8) And performing the congregational prayer with every righteous or wicked [leader]. That is: the Friday prayers and the two ‘Eids’;

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<sup>9</sup> Al-Imām ‘Abdullāh bin Aḥmad رَحِمَهُ اللهُ said: I asked my father: “Is the Jumu‘ah obligatory upon the Muslims?” He replied: “There is no doubt about that.” [Masā’il Al-Imām Aḥmad Riwāyat ‘Abdullāh, page 126]

Al-Imām Abū Dāwūd As-Sijistānī رَحِمَهُ اللهُ said to Aḥmad: “We used to have a leader, but he died and he did not appoint anyone (after him). What should the people do?” He said: “They appoint a man as a leader over them who prays the Jumu‘ah with them.” [Masā’il Al-Imām Aḥmad Riwāyat Abī Dāwūd As-Sijistānī, page 83]

He also said: “I said to [Al-Imām] Aḥmad, “In the days when the Jahmiyyah used to lead Jumu‘ah prayers, did you pray the Friday prayer?” He said, “I would repeat it. Whenever you pray behind someone who says: ‘The Qur’ān is created,’ then repeat it.” I asked, “Even on the day of ‘Arafah?” He said, “Yes.”” [Masā’il Al-Imām Aḥmad of Abū Dāwūd As-Sijistānī, Page 64]

Al-Imām Saḥnūn رَحِمَهُ اللهُ [d. 240 AH] said: Regarding the prayer behind these rulers, I asked, “Did Mālik say that our prayers are valid behind these rulers and also the Friday prayer behind them?” He [Ibn Al-Qāsim] said, “Yes.” I asked, “So if they were a group of Khawārij who prevailed, would Mālik order prayer behind them and also Friday prayer behind them?” He said, “Mālik used to say: ‘If you know that the imām is from the people of desires, then do not pray behind him, and no one from the people of desires should be prayed behind.’” I asked him about Al-Ḥarūriyyah (Khawārij)? He said, “At that time, I did not see any difference between Al-Ḥarūriyyah and others [from the people of innovations].” [...] Al-Imām ‘Abdu Ar-Raḥmān Ibn Al-Qāsim رَحِمَهُ اللهُ [d. 191 AH] said: “And I asked [Al-Imām] Mālik رَحِمَهُ اللهُ about praying behind a qadarī imām [who rejects Qadar]” He said, “If you are certain that he is a qadarī, then do not pray behind him.” He said, “I asked, ‘Not even on Jumu‘ah (Friday



وَالصَّلَاةُ عَلَى مَنْ مَاتَ مِنْ أَهْلِ الْقِبْلَةِ سُنَّةٌ،

- 9) And praying for everyone who dies from Ahl Al-Qiblah [ie, muslims] is Sunnah;

وَالْإِيمَانُ قَوْلٌ وَعَمَلٌ،

- 10) And Imān (faith) is statement and action<sup>10</sup>;

وَالْإِيمَانُ يَتَفَاضَلُ،

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prayer)?” He said, “Not even on Jumu‘ah if you are certain.” He said, “And I think that if you fear for yourself from him and are cautious about him, you may pray with him and repeat it afterward.” Mālik said, “The people of desires are like the people of Qadar [ie, Qadariyyah].” He said, “And I saw Mālik, when asked about repeating the prayer behind people of innovation, he would stand and not respond to that.” Ibn Al-Qāsim said, “And I see in that the repetition [of prayer] should be at time.” [Al-Mudawwanah Al-Kubrā (Riwāyat Saḥnūn), Pages 83-84]

<sup>10</sup> Al-Imām Bin Az-Zubayr Al-Ḥumaydī رَحِمَهُ اللَّهُ [d. 219 AH] said: “I heard Sufyān [bin ‘Uyaynah] saying: ‘Imān (faith) is speech and action, and it increases and decreases.’ So, his brother, Ibrāhim bin ‘Uyaynah, said to him: ‘O Abū Muḥammad, do not say it decreases.’ Sufyān got angry and said: ‘Be silent, young boy, rather there might be nothing left of it.’” [ʿUṣūl As-Sunnah of Al-Imām Bin Az-Zubayr Al-Ḥumaydī, Page 41]

On the authority of Al-Imām Abū Muhammad ‘Abdur-Raḥmān ibn Abī Ḥātim [d. 327 AH] رَحِمَهُ اللَّهُ: “I asked my father (Abū Ḥātim) [d. 277 AH] and Abū Zur‘ah [d. 289 AH] about the beliefs of Ahl As-Sunnah in the foundations of the religion—and what the two of them found the scholars to be upon in all the various lands—and what they held as their Creed from what they acquired. So, they answered: We met the scholars of all the lands: the Ḥijāz, ‘Irāq, Egypt, Shām (Syria, Jordan and Palestine) and Yemen. And from their belief was: Imān (faith) is speech and action—it increases and decreases.” [Sharḥ ʿUṣūl I’tiqād Ahl As-Sunnah wa Al-Jamā‘ah, Vol 1, Pages 279]

11) And Imān varies [from one person to another];

وَالْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ،

12) And the Qurʾān is the Speech of Allāh (جَلَّالَهُ)<sup>11</sup>;

وَأَنْ لَا نُنْزِلَ أَحَدًا مِنْ أَهْلِ الْقِبْلَةِ جَنَّةً وَلَا نَارًا،

13) And that we do not testify for anyone among Ahl Al-Qiblah that he is in Paradise or Hellfire<sup>12</sup>;

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<sup>11</sup> “And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the Speech of Allāh [i.e., the Qurʾān]. Then deliver him to his place of safety. That is because they are a people who do not know.” [Qurʾān 9:6]

Al-Imām ‘Amr Ibn Dinār (a tābi‘ī) رَحِمَهُ اللَّهُ [d. 126 AH] said: “I observed people across 70 years, and encountered the Saḥābah of the Messenger (ﷺ) and others, they said: Allāh is the Creator and anything else is created except the Qurʾān for it is the Kalām (speech) of Allāh from Him it came and to Him it will return.” [Kitāb As-Sunnah of Al-Imām Al-Khallāl, Vol 1, Page 26]

<sup>12</sup> Al-Imām Ḥarb Al-Kirmānī رَحِمَهُ اللَّهُ [d. 280 AH] transmitted in his ijmā‘: “And we do not testify for anyone among Ahl Al-Qiblah that he is in the fire due to a sin which he committed, or a major sin which he performed, except if there is a ḥadīth regarding this. (In this case) then the ḥadīth is narrated just as it was narrated. A person believes in it and accepts it, and he knows that (the truth) is as stated by the ḥadīth, and he does not establish the shahādah (testimony). And we do not testify for anyone that he is in Paradise due to his good deeds or some goodness which he performed, except if there is a ḥadīth regarding this. (In that case) then the ḥadīth is narrated just as it was narrated and he believes in it, accepts it and knows that (the truth) is as stated by the ḥadīth, and he does not establish the shahādah (testimony).” [Kitāb As-Sunnah of Ḥarb Al-Kirmānī, Page 39]

وَلَا نَقْطَعُ الشَّهَادَةَ عَلَى أَحَدٍ مِنْ أَهْلِ التَّوْحِيدِ، وَإِنْ عَمِلَ بِالْكَبَائِرِ،

- 14) And we do not make a testimony against anyone from the people of Tawhīd, even if he commits major sins;

وَلَا نُكْفِرُ أَحَدًا بِذَنْبٍ إِلَّا تَرَكَ الصَّلَاةَ، وَإِنْ عَمِلَ بِالْكَبَائِرِ،

- 15) And we do not declare anyone a kāfir (disbeliever) due to a sin except for leaving Ṣalāt (prayer)<sup>13</sup>, even if he

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<sup>13</sup> “But if they repent, establish prayer, and give zakāh, then they are your brothers in religion; and We detail the verses for a people who know.” [Qur’ān 9:11]

Al-Imām Muslim رَحِمَهُ اللَّهُ [d. 261 AH] reported in the Chapter of Clarifying the usage of the word kāfir for one who abandons Ṣalāt: “It is narrated on the authority of Jābir رَضِيَ اللَّهُ عَنْهُ that he heard the Prophet (ﷺ) saying: ‘Verily between man and between shirk and kufr is leaving Ṣalāt.’” [Ṣaḥīḥ Muslim 82a]

‘Abdullāh bin Shaqīq Al-‘Uqaylī رَحِمَهُ اللَّهُ [d. 108 AH] said: “The Companions of Muḥammad (ﷺ) did not consider leaving anything to be kufr (disbelief) except for the Ṣalāt.” [Jāmi‘ At-Tirmidhī 2622]

Al- Miswar Ibn Makḥramah narrated that he had visited ‘Umar Ibn Al-Khaṭṭab رَضِيَ اللَّهُ عَنْهُ on the night he was stabbed and had woken him up for the Ṣubḥ prayer and ‘Umar had said, “Yes. Whoever leaves the prayer has no share from Islām”, and he did the prayer with blood pouring from his wound. [Al-Muwatta’ 117]

The indication is that ‘Umar رَضِيَ اللَّهُ عَنْهُ said this in the presence of a group of companions, and they did not object to him. Therefore, it is a consensus among them.



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Al-Imām Al-Marwazī reported in *Taʿzīm Qadr Aṣ-Ṣalāt* (2/877) and Al-Imām Al-Lālakāʾī reported in *Sharḥ ʿUṣūl Iʿtiqād Ahl As-Sunnah wa Al-Jamāʿah* (4/829): Al-Imām Mujāhid Abū Al-Ḥajjāj رَحِمَهُ اللهُ [d. 104 AH] said to Jābir Ibn ʿAbdullāh رَضِيَ اللهُ عَنْهُ: “What distinguished between kufr (disbelief) and faith among you in terms of actions during the time of the Messenger of Allāh?” He said, “Prayer.”

Al-Imām At-Tābiʿī Al-Ḥasan Al-Baṣrī رَحِمَهُ اللهُ [d. 110 AH] said: “It has reached me that the companions of the Messenger of Allāh (ﷺ) used to say: Between a servant and committing shirk, which leads him to become a disbeliever, is leaving prayer without a valid excuse.” This is reported by Al-Imām Al-Lālakāʾī in *Sharḥ ʿUṣūl Al-Iʿtiqād* (4/829), Al-Imām Ibn Baṭṭah in *Al-Ibānah Al-Kubrā* (2/673), and Al-Imām Al-Khallāl in *Kitāb As-Sunnah* (4/142).

Al-Imām Makḥūl رَحِمَهُ اللهُ [d. 112 AH], the great Tābiʿī from Ash-Shām, said: “Whoever intentionally leaves out an obligatory prayer has lost Allāh’s protection. And the one who has lost Allāh’s protection has committed kufr.” [Kitāb Al-Imān of Ibn Abī Shaybah, Page 47]

Abū ʿAbdillāh [Al-Imām Aḥmad] رَحِمَهُ اللهُ [d. 241 AH] said about the one who abandons Ṣalāt (prayer): “I only know it in this way from the apparent meaning of the ḥadīth. As for the one who interprets it as denial [of the obligation of Ṣalāt], we do not know of such [from the scholars]. ʿUmar, may Allāh be pleased with him, said when he was told: ‘[It is the time for] the prayer.’ He said: ‘There is no share in Islām to the one who abandons prayer.’” [Aḥkām Ahl Al-Milal by Al-Khallāl (1/471)]

Al-Imām Ishāq Ibn Rahawayh رَحِمَهُ اللهُ [d. 238 AH] said: “It has been authentically reported from the Messenger of Allāh (ﷺ) that the one who abandons prayer is a disbeliever. This has also been the opinion of the scholars from the time of the Prophet (ﷺ) until our day, that the one who deliberately leaves prayer without excuse until its time passes is a disbeliever.” [Taʿzīm Qadr Aṣ-Ṣalāt (2/929)]

commits major sins;

وَأَنْ لَا نَخْرُجَ عَلَى الْأُمَرَاءِ بِالسَّيْفِ وَإِنْ حَارَبُوا،

- 16) We do not hold it permissible to revolt against the rulers with the sword, even if they engage in fighting<sup>14</sup>;

وَتَتَبَرَّأُ مِنْ كُلِّ يَرَى السَّيْفَ فِي الْمُسْلِمِينَ كَاتِبًا مَنْ كَانَ،

- 17) And We disassociate ourselves from everyone who considers it permissible to raise the sword against the Muslims, whoever they may be;

وَأَفْضَلُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ،

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Al-Imām Muḥammad bin Naṣr Al-Marwazī رَحِمَهُ اللَّهُ [d. 294 AH] said: “We have mentioned narrations transmitted from the Prophet Muḥammad (ﷺ) regarding the disbelief of the one who abandons prayer, expelling him from the fold of Islām, permitting fighting against those who refrain from establishing it. Then we received similar reports from the Companions, may Allāh be pleased with them, and we have not received any different opinion from any of them.” [Taʿzīm Qadr Aṣ-Ṣalāt (2/924)]

<sup>14</sup> On the authority of Ḥudayfah bin Al-Yamān رَضِيَ اللَّهُ عَنْهُ who said: O Messenger of Allāh, no doubt, we had an evil time [the days of Jāhiliyyah] and Allāh brought us a good time [Islamic period] through which we are now living, will there be a bad time after this good time? He [the Prophet] said: Yes. I said: Will there be a good time after this bad time? He said: Yes. I said: Will there be a bad time after good time? He said: Yes. I said: How? Whereupon he said: There will be leaders who will not be led by my guidance and who will not adopt my ways and there will be among them men who will have the hearts of devils in the bodies of human beings. I said: What should I do, O Messenger of Allāh, if I happen to live in that time? He replied: You should listen to the leader and carry out his orders; even if your back is flogged and your wealth is snatched, you should listen and obey. [Ṣaḥīḥ Muslim 1847b]

18) And the best of this Ummah after its Prophet (ﷺ) is Abū Bakr, then ‘Umar, then ‘Uthmān (may Allāh be pleased with them)<sup>15</sup>;

وَالْكَفُّ عَنْ مَسَاوِي أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا يُذَكَّرُ أَحَدٌ مِنْهُمْ بِسُوءٍ، وَلَا يَنْتَقَصُ أَحَدٌ مِنْهُمْ،

19) And holding back from speaking about the faults of the Ṣaḥāba of Muḥammad (ﷺ). We do not mention anyone of them with evil nor defame any one of them<sup>16</sup>;

وَنُؤْمِنُ بِالرُّؤْيَا، وَالتَّصَدِيقُ بِالْأَحَادِيثِ الَّتِي جَاءَتْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الرُّؤْيَا حَقٌّ،

20) And believing in Ar-Ru’yah [Seeing Allāh in the Hereafter] and affirming the narrations which have come from the Messenger of Allāh (ﷺ) regarding Ar-Ru’yah is truth<sup>17</sup>;

<sup>15</sup> Narrated Muḥammad bin Al-Ḥanafīyyah رَحِمَهُ اللَّهُ: “I asked my father [‘Alī bin Abī Ṭālib] رَضِيَ اللَّهُ عَنْهُ, "Who are the best people after Allāh's Messenger (ﷺ)?" He said, "Abū Bakr." I asked, "Who then?" He said, "Then ‘Umar. " I was afraid he would say "‘Uthmān, so I said, "Then you?" He said, "I am only an ordinary person." [Ṣaḥīḥ Al-Bukhārī 3671]

<sup>16</sup> Narrated Abū Sa‘īd رَضِيَ اللَّهُ عَنْهُ: The Prophet (ﷺ) said, “Do not abuse my companions for if any one of you spent gold equal to Uḥud (in Allāh's Cause) it would not be equal to a Mudd or even a half Mudd spent by one of them.” [Ṣaḥīḥ Al-Bukhārī 3673]

<sup>17</sup> Refer to [Ṣaḥīḥ Al-Bukhārī 7439]



وَاتَّبَعُ كُلَّ مَا جَاءَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا أَنْ يَعْلَمَ أَنَّهُ مَنْسُوخٌ فَيَتَّبِعُ نَاسِخَهُ،

21) And following every narration that has come from the Messenger of Allāh (ﷺ), except if it is abrogated. [In that case], we follow what abrogated it<sup>18</sup>;

وَعَذَابُ الْقَبْرِ حَقٌّ،

22) And the punishment of the grave is truth<sup>19</sup>;

وَالْمِيزَانُ حَقٌّ،

23) And Al-Mizān (the Balance) is truth<sup>20</sup>;

وَالْحَوْضُ حَقٌّ،

24) And Al-Hawḍ (the Pool of the Prophet of Allāh) is truth<sup>21</sup>;

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<sup>18</sup> “We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allāh is over all things competent?” [Qurʾān 2:106]

“And when We substitute a verse in place of a verse - and Allāh is most knowing of what He sends down - they say, “You, [O Muḥammad], are but an inventor [of lies].” But most of them do not know.” [Qurʾān 16:101]

<sup>19</sup> Refer to [Ṣaḥīḥ Al-Bukhārī 1372]

<sup>20</sup> “And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant.” [Qurʾān 21:47]

<sup>21</sup> Refer to [Ṣaḥīḥ Al-Bukhārī 7022]

وَالشَّفَاعَةُ حَقٌّ،

25) And Ash-Shafā'ah (the intercession) is truth<sup>22</sup>;

وَقَوْمٌ يُخْرَجُونَ مِنَ النَّارِ حَقٌّ،

26) And that some people [of Tawhīd] will exit from the Hellfire [after being punished] is truth<sup>23</sup>;

وَخُرُوجُ الدَّجَالِ حَقٌّ،

27) And the emergence of the Dajjāl is truth<sup>24</sup>;

وَالرَّجْمُ حَقٌّ،

28) And stoning [the adulterers] is truth<sup>25</sup>;

وَإِذَا رَأَيْتَ الرَّجُلَ يُحِبُّ سُفْيَانَ الثَّوْرِيِّ، وَمَالِكَ بْنَ أَنَسٍ، وَأَيُّوبَ السَّخْتِيَّانِيَّ، وَعَبْدَ اللَّهِ بْنَ عَوْنٍ، وَيُونُسَ بْنَ عُبَيْدٍ، وَسَلِيمَانَ التَّمِيمِيَّ، وَشَرِيكَ، وَأَبَا الْأَحْوَصِ، وَالْفُضَيْلَ بْنَ عِيَّاضٍ، وَسُفْيَانَ بْنَ عُيَيْنَةَ، وَاللِّثَّ بْنَ سَعْدٍ، وَابْنَ الْمُبَارَكِ، وَوَكَيْعَ بْنَ الْجَرَّاحِ، وَيَحْيَى بْنَ سَعِيدٍ، وَعَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ، وَيَحْيَى بْنَ يَحْيَى، وَأَحْمَدَ بْنَ حَنْبَلٍ، وَإِسْحَاقَ بْنَ رَاهُوَيْهِ فَاعْلَمْ أَنَّهُ عَلَى الطَّرِيقِ،

<sup>22</sup> Refer to [Ṣaḥīḥ Al-Bukhārī 7510]

<sup>23</sup> Refer to [Ṣaḥīḥ Al-Bukhārī 7450]

<sup>24</sup> Narrated ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ: “Ad-Dajjāl was mentioned in the presence of the Prophet (ﷺ). The Prophet (ﷺ) said, "Allāh is not hidden from you; He is not a ‘war (one-eyed)," and pointed with his hand towards his eye, adding, "While Al-Masīḥ Ad-Dajjāl is a ‘war (one-eyed) in the right eye and his eye looks like a protruding grape."” [Ṣaḥīḥ Al-Bukhārī, Page 1828, Ḥadīth 7407]

<sup>25</sup> Refer to [Ṣaḥīḥ Muslim 1691d]

29) And if you see a man who loves Sufyān At-Thawrī, Māik Ibn Anas, Ayyūb As-Sakhtiyānī, ‘Abdullāh bin ‘Awn, Yūnus bin ‘Ubayd, Sulaymān At-Taymī, Sharīk, Abū Al-Aḥwaṣ, Al-Fuḍayl bin ‘Iyād, Sufyān Ibn ‘Uyaynah, Al-Layṭh bin Sa‘d, Ibn Al-Mubārak, Wakī‘ bin Al-Jarrāḥ, Yaḥyā bin Sa‘īd, ‘Abdu Ar-Raḥmān bin Mahdī, Yaḥyā bin Yaḥyā, Aḥmad bin Ḥanbal, and Ishāq bin Rahawayh, then know that he is on the right path;

وَإِذَا رَأَيْتَ الرَّجُلَ يَقُولُ: هَؤُلَاءِ الشُّكَّاكُ فَاحْذَرُوهُ، فَإِنَّهُ عَلَى غَيْرِ الطَّرِيقِ،

30) And if you see a man saying: “These are people of doubt”, then beware of him for he is upon other than [the correct] path;

وَإِذَا قَالَ الْمُسَبِّهُ فَاحْذَرُوهُ فَإِنَّهُ جَهْمِيٌّ،

31) And if he says: “They are Mushabbihah (anthropomorphists)” then beware of him, for verily he is a Jahmī<sup>26</sup>;

وَإِذَا قَالَ: الْمَجْبِرَةُ فَاحْذَرُوهُ فَإِنَّهُ قَدَرِيٌّ،

32) And if he says: “They are Mujabbirah (determinists)” then beware of him, for verily he is a Qadari<sup>27</sup>;

<sup>26</sup> Al-Imām Ḥarb Al-Kirmānī رَحِمَهُ اللهُ stated: “The Jahmiyyah are the enemies of Allāh, and they are the ones who claim that the Qur’ān is created, that Allāh (عَلَّاهُ) did not speak to Mūsā (عَلَيْهِ السَّلَامُ), that He will not be seen [in the Hereafter], that there is no known place (Makān) for Him, and that He has no Throne, nor a Kursī and many other things I even hate to narrate. And they are Kuffār (disbelievers) Zanādiqah (heretics), enemies of Allāh, so be aware of them.” [Kitāb As-Sunnah, Page 64].

<sup>27</sup> The Qadariyyah are those who negate Al-Qadar (the Pre-Decree of Allāh).



وَالْإِيمَانُ يَتَفَاضَلُ،

33) And Imān varies [for one person to another];

وَالْإِيمَانُ قَوْلٌ وَعَمَلٌ وَنِيَّةٌ،

34) And Imān is speech, action, and intention;

وَالصَّلَاةُ مِنَ الْإِيمَانِ، وَالزَّكَاةُ مِنَ الْإِيمَانِ، وَالْحَجُّ مِنَ الْإِيمَانِ، وَإِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ  
مِنَ الْإِيمَانِ،

35) And Ṣalāt (prayer) is from Imān, Zakāt is from Imān,

Ḥajj is from Imān, and removing what is harmful

from the road is from Imān;

وَنَقُولُ النَّاسُ عِنْدَنَا مُؤْمِنُونَ بِالْأَسْمِ الَّذِي سَمَّاهُمُ اللَّهُ، وَالْإِقْرَارُ وَالْحُدُودُ وَالْمَوَارِيثُ  
وَالْعَدْلُ، وَلَا نَقُولُ حَقًّا وَلَا نَقُولُ عِنْدَ اللَّهِ وَلَا نَقُولُ كَإِيمَانِ جِبْرِيلَ وَمِيكَائِيلَ لِأَنَّ إِيْمَانَهُمَا  
مُتَقَبَّلٌ،

36) And we say: the people are believers according to the  
name by which Allāh named them and in relation to  
confessions, legal punishments, and inheritance. We do not  
say that they are believers “in truth”, or “in the sight of  
Allāh”, nor that “their Imān is like the imān of Jibrīl and  
Mikā’īl”, this is because their Imān [i.e, Jibrīl and Mikā’īl] is  
accepted;

وَلَا يُصَلِّي خَلْفَ الْقَدَرِيِّ، وَلَا الرَّافِضِيِّ، وَلَا الْجَهْمِيِّ،

37) And one should not pray behind a Qadarī, nor a Rāfiḍī, nor a

Jahmī<sup>28</sup>;

وَمَنْ قَالَ: إِنَّ هَذِهِ الْآيَةَ مَخْلُوقَةٌ فَهُوَ كَافِرٌ {إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي} وَمَا كَانَ اللَّهُ لِيَأْمُرَ مُوسَى أَنْ يَعْبُدَ مَخْلُوقًا،

38) And whoever says, 'This āyah (verse) is created,' he has disbelieved [as translated to] {Indeed, I am Allāh. There is no deity except Me, so worship Me} [Qur'ān 20:14]. For Allāh did not command Mūsā to worship a created being<sup>29</sup>;

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<sup>28</sup> Al-Imām Al-Bukhārī رَحِمَهُ اللَّهُ [d. 256 AH] said: "I don't see a difference between performing Salah behind a jahmī and a rāfiḍī or behind a christian and a jew. They [Jahmiyyah and Rawāfiḍ] are not to be greeted, nor are they to be visited, nor are they to be married, nor is their testimony to be accepted, nor are their sacrifices to be eaten. And 'Abdur-Raḥmān bin Mahdī said: 'They are two religions [different than Islām]: Jahmiyyah and Rāfiḍah'." [Khalq Af'āl Al-'Ibād, Vol 2, Page 33]

<sup>29</sup> Al-Imām Al-Bukhārī رَحِمَهُ اللَّهُ [d. 256 AH] reported: Abū Al-Walīd said: "I heard Yaḥyā Ibn Sa'īd saying - when it was mentioned to him that some people say: 'The Qur'ān is created.' - He replied: 'How can you deal with His saying [as translated]: "Say, He is Allāh, [who is] One" [Qur'ān 112:1]? How can you deal with His saying [as translated]: "Indeed, I am Allāh. There is no deity except Me" [Qur'ān 20:14]?"

‘Affān said: "Whoever says that [the verse as translated to] "Say, He is Allāh, [who is] One" [Qur'ān 112:1] is created, then he is a kāfir (disbeliever)."

And ‘Alī Ibn ‘Abdullāh said: "The Qur'ān is the speech of Allāh. Whoever says it is created, then he is a disbeliever, and prayer behind him is not valid."

Wakī' said: "Whoever denies the narration of Ismā'īl from Qays from Jarīr from the Prophet (ﷺ) regarding seeing Allāh on the Day of judgement, then he is a jahmī, so beware of him."

وَيَعْرِفُ اللَّهُ فِي السَّمَاءِ السَّابِعَةِ عَلَى عَرْشِهِ كَمَا قَالَ : الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى، لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى

39) And a person should know that Allāh is over the seven heavens on His Throne as He said [as translated to]: {Ar-Raḥmān (The Most Merciful) rose over the Throne, to Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.} [Qu'ān 20:5-6]<sup>30</sup>;

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= Abū Al-Walīd said: "Whoever says: 'The Qur'ān is created,' then he is a disbeliever, and whoever does not firmly believe in his heart that the Qur'ān is not created, then he is out of the fold of Islām."

Abū 'Abdullāh [Al-Imām Al-Bukhārī] said: "I have examined the statements of the Jews, Christians, and Magians, and I have not seen anyone more misguided in their kufr (disbelief) than them [ie, Jahmiyyah]. And I consider those who do not declare them as disbelievers to be ignorant unless they were unaware of their kufr."

[Khalq Af'āl Al-'Ibād, Vol 2, Pages 524-526]

<sup>30</sup> Al-Imām Al-Bukhārī رَحِمَهُ اللَّهُ reported: Muḥammad ibn Yūsuf [d. 212 AH] رَحِمَهُ اللَّهُ said: "Whoever says that Allāh (جَلَّ) is not on His 'Arsh (Throne) is a kāfir (disbeliever), and whoever claims that Allāh (جَلَّ) didn't speak to Mūsā (عَلَيْهِ السَّلَام) is a kāfir (disbeliever)." [Khalq Af'āl Al-'Ibād, Vol 2, Page 39]

Al-Imām Yazīd ibn Hārūn [d. 206 AH] رَحِمَهُ اللَّهُ warned against the Jahmiyyah and said: "Whoever claims that the Most Merciful istawā on the Throne contrary to what is acknowledged in the hearts of the general public is a jahmī." [Kitāb As-Sunnah of 'Abdullāh, Page 47 | Khalq Af'āl Al-'Ibād, Vol 2, Page 34 | Masā'il Al-Imām Aḥmad of Abū Dāwūd As-Sijistānī, Page 360 | I Al-Ibānah Al-Kubrā, Vol 7, Pages 164-165]



وَالْجَنَّةُ وَالنَّارُ مَخْلُوقَتَانِ وَلَا يَفْنَيَانِ،

40) And Paradise and Hellfire are created and will not perish;

وَالصَّلَاةُ مِنَ اللَّهِ فَرِيضَةٌ، وَاجِبَةٌ بِتَمَامِ رُكُوعِهَا وَسُجُودِهَا وَالْقِرَاءَةُ فِيهَا.

41) And Ṣalāt (the prayer) is an obligation from Allāh,  
compulsory with complete Rukūʿ (bowing) and Sujūd

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= Al-Imām Al-Bukhārī رَحِمَهُ اللَّهُ [d. 256 AH] said: Abū Jaʿfar narrated to me, he said: I heard Al-Ḥasan Ibn Mūsā Al-Ashyab mentioning the Jahmiyyah and he criticized and attacked them. Then he said: "A head from the heads of Zanādiqah (heretics), known as Shamʿalah, was brought to Al-Mahdī [Muḥammad bin ʿAbdillāh Al-Manṣūr]. So, he [Al-Mahdī] said: "Guide me to your companions." He said: "My companions are more than that." He said: "Guide me to them." He said: "They are two types from those who attribute themselves to the Qiblah: The Jahmiyyah and the Qadariyyah. When the Jahmī becomes extreme, he says: 'There is nothing there' - and Al-Ashyab pointed towards the sky - and when the Qadarī becomes extreme, he said: 'They are two creators, one of good and one of evil.'" So, he [Al-Mahdī] struck his neck and crucified him." [Khalq Afʿāl Al-ʿIbād, Vol 2, Pages 40-41]

Al-Imām Ibn Qutaybah Ad-Dīnawarī رَحِمَهُ اللَّهُ [d. 276 AH] said: "If only these people returned to fitrah (their natural disposition) and recognized how they were created to know about their Lord, they would come to know that Allāh (جَلَّ) is the Most High, the Highest, and He is in the highest place (Al-Makān Ar-Rafīʿ). And that hearts transcend towards Him in ḍhikr (remembrance), and hands are raised in supplication to Him. From above, relief is sought, victory is anticipated, and sustenance descends. And above, there are: the Kursī [Footstool], the Throne, the Veil, and the Angels. [...]

And all nations, whether Arab or non-Arab, say: indeed, Allāh, the Most High, is above the heavens." [Taʾwīl Mukhtalaf Al-Ḥadīth by Al-Imām Ibn Qutaybah, Pg 394-395]

(prostration), and recitation in it.



End.

الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء والمرسلين، سيدنا ونبينا محمد  
وعلى آله وصحبه أجمعين.

*Praise be to Allāh, the Lord of all worlds, and blessings and peace be  
upon the noblest of prophets and messengers, our master and prophet  
Muḥammad, and upon his family and all his companions.*